

Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

Published by the Oneida & }
Wallingford Communities. }

ONEIDA COMMUNITY, SEPTEMBER 16, 1872.

{ New Series, Vol. IX, No. 38
Whole No. 1424. }

POST-OFFICE ADDRESS:

ONEIDA CIRCULAR, ONEIDA, N. Y.

TERMS:

The CIRCULAR is sent to all applicants, whether they pay or not. It costs and is worth at least two dollars per volume. Those who want it and ought to have it are divisible into three classes, viz., 1, those who cannot afford to pay two dollars; 2, those who can afford to pay *only* two dollars; and 3, those who can afford to pay *more* than two dollars. The first ought to have it free; the second ought to pay the cost of it; and the third ought to pay enough more than the cost to make up the deficiencies of the first. This is the law of Communism. We have no means of enforcing it, and no wish to do so, except by stating it and leaving it to the good sense of those concerned. We take the risk of offering the CIRCULAR to all without price; but free subscriptions will be received only from persons making application for themselves, either directly or by giving express authority to those who apply for them.

Foreign subscribers, excepting those residing in Canada, must remit with their subscriptions money to prepay the postage.

THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does *not* mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

A SUMMER MORNING.

The storm is o'er; calm as an angel's breast
Is the untroubled lake; while far on high
Soft snowy cloudlets rest in the pure sky,
Like spirits blest.

The very air around seems fraught with bliss!
Music is singing from yon green retreat;
The early zephyr is as pure and sweet
As childhood's kiss.

Forget thy little griefs, O heart of mine!
Glad birds give thanks to Him in tuneful lays;
While myriad creatures breathe their grateful praise,
Oh! mingle thine.

[Selected.]

THE GEOMETRY OF FAITH.

Home-Talk by J. H. N.

THE doctrine that God has a general care for all, but a special care for none, is the perfected form of unbelief. The Bible view is that God is the "*rewarder of them that diligently seek him*"—that he is "the Savior of all men, *specially* of them that believe." This idea runs through the whole Jewish dispensation, and is perfected in the New Testament. The Bible teaches from the beginning to the end, that God specially attends to those who attend to him, and that those who pray to him and seek him get into a different relation with him from that of others. If you fall in with the philosopher's doctrine, that God is the "all father," and makes no difference between those who draw near to him and those who do not, you might as well throw away the Bible, for that book is made on a wholly different theory. If there is any practical meaning in those terms, "He that cometh to God," "Draw nigh to God," etc., then it is certainly true that there must be a different relation established between God and those who do what those terms imply, from that which exists between him and persons who do not. Suppose we accept those terms as having a meaning something like that we have when we talk of drawing near to a visible object—to the lamp on the table, for instance. We know that its radiating power affects us inversely as the square of the distance we are from it. At two feet its light is only one-fourth as much as at one foot. The same law of proportion governs gravitation. Conceive now of God as the center of a radiating influence which is governed by that law. This radiating influence is one of love and care and providence; it manages the machinery of the universe. Then, if there is in reality any such thing as drawing near to him, which the language of Scripture supposes, we shall find ourselves affected by his love and care and providence according to the universal law of radiation, that is, inversely as the square of our distance from him. Nearness, instead of counting for nothing, multiplies affection and care in a rapidly increasing ratio.

The philosophical theory that God makes no

distinction between those who draw near to him and those who do not is a miserable comforter. To tell persons who want help and guidance and strength, that they can not draw near to God or attract his notice—that he works by general laws and is far out of their reach, is as false in theory as it is wretched in consequence. The natural world is arranged exactly for the purpose of making this distinction between the general fatherhood of God and his providential outlook for those who seek him. He invites all to come to him, and his purpose is that those who accept his invitation shall be treated differently from those who do not. This is a just and rational arrangement.

I should say to every one, Don't be contented with being obedient to the natural laws, as they are called; don't be contented with wanting to be good, loving holiness and moral perfection; don't be contented with Communism even in its best estate. Desire earnestly to KNOW GOD. Be contented with nothing less than such an acquaintance as will enable you to speak with him and hear him speak to you. Don't believe the devil's philosophy which tells you that there is a system of great natural laws that interposes between you and God. Believe that God is a personal, intelligent, sensitive being, who is as much above mere arbitrary law as you are; as much a personal, affectionate agent as you are, and a great deal more so. We can know him as such, and approach him and have intelligent connection with him, not by letter merely in a distant way, but by receiving his Spirit. We can know him for ourselves, and come where we feel that he loves us better than we love our children or father or mother. There is no sham about it; it is reality that will manifest itself in facts.

This is "the faith once delivered to the saints." There is a terrible opposition to this faith in the world—no doubt of that. And hence it is necessary to "fight the fight of faith." There must be a tremendous struggle to get this simplicity of faith and keep it. There are legions of devils and legions of philosophers who are teaching the contrary of it to man. How often do plausible men approach us and try to join hands with us, and commend our principles and prosperity, acknowledging that the Community is a splendid success, and then try to convince us—on the principle that misery loves company, I suppose—that God and religion have nothing to do with it; that it is a natural phenomenon worked out by the laws of science and political economy; and that anybody can have the same success who will behave rationally and obey the laws of harmony. They will have it that there is nothing miraculous about our

prosperity, nothing that flows from special inspiration, or providences, or connection with God. Such instances show what the fight of faith is, what an incessant pleading against faith is going on, and what deep delusions are at work to prevent it.

We shall have to stand firm and serene in the certainty that the Community is a phenomenon that has not been produced by mere natural laws, or the working of reason, but that it has been wrought by the favor of God, and by the working of his love and life in us. Because we drew near to him he drew near to us and surrounded us with his providences. We shall have to finally convince the world that we have done a thing that they cannot do; that nobody can do unless they *draw near to God*. We must convince them that God recognizes a difference in men, and rewards those who seek him. *That* is the moral that is coming out of the O. C. That moral will stand and shine until the world sees it.

This doctrine, to be sure, may be abused. Persons may hold it as a charter of favoritism before God. They may be deluded about it, and think that they are drawing near to God when they are getting away from him. They may think that they are having fellowship with God when they are having fellowship with devils; and a thousand fanaticisms undoubtedly may be worked out by perverting this truth. Yet the doctrine itself is none the less necessary. And this doctrine, as held by Christ and the Primitive Church, had no favoritism in it; it was a doctrine of exact justice and righteousness. It is a true and righteous thing that God should reward those who diligently seek him. It is a law, as I have shown before, as rational as geometry.

WHERE IS HAPPINESS?

BY A. EASTON.

THE true source of happiness seems to be so carefully hidden from mortal gaze that the majority of men are doomed to seek it in vain. The power of producing abiding pleasure is so subtle that in this enlightened nineteenth century the masses are as far from realization of their paradise as were any of our antediluvian forefathers. Yet happiness is, as it ever has been, the goal of all intelligent creation. Even the wild animal, in his rapacious search for food, as instinctively seeks for happiness in the gratification of his greed as do those men who, in the exercise of little more reason, seek happiness in the gratification of desires but a little more elevated. The same result is common to both; animals find their greed renewed with returning hunger, and men are disappointed in the hour of their greatest success with appetites whetted for pleasures still beyond their reach.

The world thus plods blindly on, each generation drinking at the fountains which its forefathers drained without slaking their thirst. No evidence of the past is considered proof of future failure. The old man, as he drops in disappointment from the world, points but vainly to the follies of the past; the miser and the millionaire die with money beyond their grasp; and the pauper is not

poorer in his death; the philanthropist passes away with good unaccomplished; the libertine leaves disease and distress in his wake. Yet men travel in the same beaten tracks of generations gone by; the philosopher's stone is sought amid the same rubbish-heaps that have been scratched over since the world began, only to prove that happiness is hidden under no such cover. Men seek happiness in the accumulation of wealth, but desire more than keeps pace with acquisition. They thirst for power, growing consciously weaker as power increases; they ransack the universe for knowledge, and in thousands of devious ways strive to satisfy a craving which after all still cries, "Give." So few find that happiness which so many seek, that the religionists by common consent have given up all hopes of obtaining it in this world, and have transferred their expectations to a "sweet by and by" (some undefined and indefinable future in which a "millennium" or a "good time coming," a heaven or a "New Jerusalem" somewhere in the clouds, but so material that the streets are to be of solid gold), which shall fill up the measure of their happiness.

But what if the same illusive search should be perpetuated in that future? What reason is there for supposing that men who are following a false scent now will be more successful "by and by?" What power has a street of gold, more than a flag-stone sidewalk, to make people happy? If men look for happiness in the direction of their material surroundings or the gratifications of natural desires and selfish cravings, they will no more find it in the "sweet by and by" than in the disappointed present. It is human nature and natural desires, instead of circumstances, that must needs be changed, and then the present may become as sweet as the ideal "by and by."

It is indispensable to the achievement of happiness that we possess the power of being happy; this faculty is as necessary as the sense of taste is to tasting, or of sight to seeing. Christ said of the Jews, "Eyes they have, but they see not; ears have they, but they hear not;" and, apropos of this, we might add, happiness they have, but they are not happy. God has given to every person the desire and the power within himself of being happy, a power which he persistently neglects and seeks for in external things. It is as if a man should obstinately keep his eyes closed yet search through all the world for oculists, and opticians to enable him to see. In the very nature of things, it must be utterly impossible for any person who has not a happy spirit within himself to be made happy by any external circumstances; and it is difficult to see on what authority the Christians of to-day have founded a heaven in the future as a solution of their difficulties, when the founder of their creed pointed to the kingdom of heaven as a present reality within men's hearts.

We conclude then, that those who have learned to be happy independently of their circumstances, by finding happiness in their hearts, will be happy now and for all eternity, and everything, whether good or bad, will only contribute to their happiness; while those who seek pleasure only in outward things, and look

with discontent and an evil-eye upon their present surroundings, will find fault with every good thing; they will pick flaws in the daintiest cuisine and in the finest music; they will be dissatisfied with the largest fortunes and the most brilliant equipages; they will acquire science and art only to be jealous of those who excel them, and in heaven itself would only complete their misery by envying the happiness of others.

EGOTISM.

EGOTISM, odious as it is in whatever form it may present itself, appears to be regarded by society at large as merely a quality or habit of the mind, which, in view of its common manifestation, must be tolerated almost as a matter of necessity. It is treated as though it were an inevitable sequence of existence. So subtle is it in many of its actions that the effects of its workings are often attributed to other causes. Erroneously understood and estimated by unbelievers, its real source has been hidden to them, and they have never discovered its true character. Least of all have they ever suspected that it is traceable to a personal evil spirit, and is the expression of his life whose action creates discord, poison, and destruction.

To the believer the utter hideousness of egotism is laid bare. Through his faith and confession of Christ, it is revealed to him that egotism in its almost countless forms of expression has its source and seat in a personal wicked spirit, the devil—the action of whose life assumes all the various phases of its manifestation seen everywhere around us. As this discovery breaks in on his mind, and his heart yields itself to Christ, he learns to see the subtle nature and multiform operation of egotism in himself and in others.

Its opposite is seen in the spirit of love and humility, which spirit is Christ, to whom the believer now turns with a greater love and a deep, burning loathing and hatred of the spirit of egotism—the devil. He now takes his lesson in true spiritual philosophy in learning to penetrate the surface—delve deep into human nature, and trace all the simple and complex expressions of egotism to one principality, of which the devil is head-center. Following this clue, he sees that instead of being a mere habit or quality of the mind egotism radically considered is the very root of all wickedness, and not to be tolerated nor excused, but to be met, fought and destroyed. It is now seen in its true Satanic character. He sees it is the life of the spirit of the world, perfect deliverance from which is salvation.

To grapple successfully with this spirit and be freed from it, he learns that only a stronger and greater one than the devil can overcome. He sees that alone he is helpless. And now, as he experiences the utter hideousness of egotism in himself and a fiery hatred of it arises in him to have it cast out, root and branch, in the weakness and docility of a little child he cries—"Lord, save or I perish." Then egotism receives its death-blow in him. Christ rises in his heart, and says to him in loving accents—"Be of good cheer, I have overcome

the world." Inspiration now flashes the truth into his heart that Christ's victory may be his, by believing and confessing that fact. Looking no more to his own strength, he confesses Christ's strength and victory in him, and with love and gratitude welling up in his heart he finds himself wholly and forever delivered from the spirit of egotism, the remains of whose former life in him are gradually destroyed until finally not a vestige is left; and he can say in the language of Christ "The prince of this world cometh and hath nothing in me," and realize that his spiritual union with the Father and the Son and with believers is complete, and his citizenship evermore in heaven.

M. L. B.

New York, Aug., 1872.

A PINCH OF SCOTCH SNUFF.

NOT long since somebody ironically said of us, "Whenever Mr. Noyes takes a pinch of snuff the whole Community sneeze!" We do not choose to deny this imputation. When the snuff is good, what better than to sneeze—a *l'abandon*? The remark of our ironical friend has led us to note our sneezes more particularly. We are astonished to see the amount of varied pleasure and satisfaction we receive from them. For instance, last winter some way or other Mr. Noyes's attention was attracted to Scott's novels. Those who lived at Willow Place noticed him reading one after another: "The Abbot," "The Monastery," "Waverley," "Kenilworth," "Old Mortality," and so on. Soon the contagion spread. How could we help reading the books over which he bent with such interest, and at which we now and then saw him shake his sides with laughter as he sat in his easy-chair by the stove the long winter evenings, the rest of us the while at dominoes, or "dally," or sewing, or reading the evening papers? Sometimes, when the meeting-hour brought with it no special subject of interest, he would call on one and another to read choice extracts from the particular novel he happened to be reading: perhaps the scene in "The Antiquary," where Oldbuck interviews Mucklebackit after the death of his son Steenie. This for the pathetic. For the comical, the scene, perhaps, from "The Bride of Lammermoor," where Caleb Balderstone filches the "broche of wild fowl" from Gibbie Girder's kitchen, to replenish his Master's empty larder at Wolf's Crag. Sometimes to our delight he would read the scenes himself with inimitable gesture and accent. Many an interesting "Talk" he gave us, started many a train of thought, concerning the plots, characters, and animi of the books he read. Of course all wanted to read them. Kindly old Sir Walter's books, that had lain so peacefully on our shelves for many a day, were brought forth and passed from hand to hand.

This revival of interest in Scott's novels has had something in it beneficial. Unlike the majority of the popular English and American novelists of our day, Scott deals largely in history and historical characters. Indeed, in this respect, his genius resembles that of Shakespeare. Both these lights of English literature seem to have been raised up to popularize English history. Certainly Scott in respect to skill in portraying character is no mean rival of the great dramatist, while he is far more conscientious in his representations of history. Those who read either of these authors learn much concerning English history, besides getting a keen appetite for its study. Perhaps few are aware how frequently Scott introduces historical characters into his scenes. The following notes, made while

reading his novels, will give our readers some idea of this:

[These novels are mentioned in the chronological order of the periods to which they relate.]

"COUNT ROBERT OF PARIS."

Time—1097. Scene—Constantinople and neighborhood. *Historical Characters*—Emperor Alexius Comnenus; Empress Irene; their daughter, Anna; her husband, Nicephorus Briennius; Godfrey of Bouillon, Bohemond, Count of Tarentum, and other Crusader knights and nobles.

"THE BETROTHED."

Time—1187 and after. Scene—Wales. *Hist. Char.*—Henry II., and his sons Richard and John.

"IVANHOE."

Time—Somewhere between 1189–97. Scene—England. *Hist. Char.*—Richard I. of England; Prince John his brother.

"THE TALISMAN."

Time—1191. Scene—Palestine. *Hist. Char.*—Richard *Cœur de Lion*; Saladin, Sultan of Turkey; Philip Augustus of France; Conrad, Marquis of Montferrat; Leopold, Grand Duke of Austria; Blondel de Nesle, Richard's minister; Queen Berengaria, Princess of Navarre, etc. [Events in general, fictitious.]

"CASTLE DANGEROUS."

Time—1306–7. Scene—Scotland. [During the war with Robert Bruce. Relating historical events, but introducing no characters truly historical. Edward I. on the English throne, and John Baliol on the Scottish throne.]

"THE FAIR MAID OF PERTH."

Time—1402. Scene—Scotland. *Hist. Char.*—Robert III. of Scotland; his son, Duke of Rothesay; his brother, Duke of Albany; and his brother-in-law, Earl of Crawford.

"QUENTIN DURWARD."

Time—1468 and after. Scene—France. *Hist. Char.*—Louis XI. of France; Count de Dunois (son of the bastard of Orleans); Louis, Prince Royal, Duke of Orleans; John of Balue, Cardinal; William de la Marck; Louis le Bourbon, Bishop of Liege; Charles the Bold, Duke of Burgundy; Sieur D'Argenton, or Philip de Comines; two daughters of Louis XI.

"ANNIE OF GIERSTEIN, OR THE MAID OF THE MIST."

Time—Autumn of 1474. Scene—Forest Cantons of Switzerland, and France. *Hist. Char.*—Margaret of Anjou, widow of Henry VI. of England; Charles, Duke of Burgundy; Duke of Oxford; King René of Provence, father of Margaret.

"THE MONASTERY."

Time—Between 1561–7. Scene—Scotland and England. *Hist. Char.*—Earl Murray (illegitimate son of James V. of Scotland); Earl Morton, and other Scottish nobles.

"THE ABBOT"—Sequel to the above.

Time—1567–8. Scene—Scotland. *Hist. Char.*—Earl Murray, Regent of Scotland; Mary Stuart, of Scotland; Earl Morton; Lord Lindesay; Lord Ruthven; George Douglas; and other Scottish nobles.

"KENILWORTH."

Time—Queen Elisabeth's reign. Scene—England. *Hist. Char.*—Queen Elisabeth; Earls Leicester and Essex; Sir Walter Raleigh, and other English nobles.

"FORTUNES OF NIGEL."

Time—James I.'s reign. Scene—England. *Hist. Char.*—James I.; his son Charles (afterwards Charles II.); George Villiers, Duke of Buckingham; George Heriot.

"WOODSTOCK" OR "THE CAVALIER."

Time—1652–60. Scene—England. *Hist. Char.*—Oliver Cromwell; one of his daughters, (probably his second daughter Elisabeth); Charles II.; George Villiers, Duke of Buckingham; John Wilmont, Earl of Rochester, etc.

"THE LEGEND OF MONTROSE."

Time—1644–5—during the civil wars of England. Scene—Scotland. *Hist. Char.*—Marquis of Argyre; James Grahame, Marquis of Montrose.

"PEVERIL OF THE PEAK."

Time—From the death of Cromwell, 1658, to the Restoration in 1660, and a few years after. Scene—England. *Hist. Char.*—Charles II.; Countess of Derby; Duke of Ormond; Duke of Buckingham; Sir Geoffrey Hudson, etc.

"OLD MORTALITY."

Time—Latter part of the reign of Charles II. Scene—Scotland. *Hist. Char.*—Duke of Monmouth, illegitimate son of Charles II. by Lucy Waters; Viscount of Dundee, or Col. John Grahame of Claverhouse; Duke of Lauderdale.

"BRIDE OF LAMMERMOOR."

Time—Shortly after 1689. Scene—Scotland. *Hist. Char.*—None.

"BLACK DWARF."

Time—Reign of Queen Anne. Scene—England. *Hist. Char.*—None.

"AUNT MARGARET'S MIRROR."

Time—End of 17th and beginning of 18th century. Scene—Scotland. *Hist. Char.*—None.

"THE PIRATE."

Time—Early part of the 18th century. Scene—Scotland. *Hist. Char.*—None.

"ROB ROY."

Time—Early part of the 18th century. Scene—Scot-

land. *Hist. Char.*—Robert Macgregor, or "Rob Roy," and his wife.

"GUY MANNERING" OR "THE ASTROLOGER."

Time—1715 and after—during the reign of George I. Scene—Scotland. *Hist. Char.*—None.

"THE SURGEON'S DAUGHTER."

Time—Reign of George II. Scene—England and India. *Hist. Char.*—None.

"THE HIGHLAND WIDOW."

Time—1745—Reign of George II. Scene—Scotland. *Hist. Char.*—None.

"THE TWO DROVERS."

[Same as above]

"WAVERLEY."

Time—1735. Reign George II. Scene—Scotland. *Hist. Char.*—Charles Edward, the grandson of James II., called the "Young Pretender."

"HEART OF MIDLOTHIAN."

Time—1736–51. Reign of George III. Scene—Scotland and England. *Hist. Char.*—Queen Caroline; Lady Suffolk; Duke of Argyre; and Capt. John Porteous.

"REDGAUNTLET."

Time—1765. Reign of George III. Scene—Scotland. *Hist. Char.*—"Young Pretender," Charles Edward. [Historical events doubtful.]

We have already said that our enthusiasm for reading Scott's novels the past winter and summer gave us a keen appetite for the study of English history; but we should add that it directed our attention specially to that part of English history so interesting to Americans, viz., that of the religious revolution which took place in Cromwell's time. Previous to this revolution English history belongs to Americans as well as to Englishmen. Out of this movement, as from a bud on the trunk of a tree, grew the separate branch of American history.

Scott is, we think, the only novelist who has taken for his theme the story of the religious wars of England. Seven of his most interesting novels relate to this period more or less directly, viz., "The Monastery," "The Abbot," "Kenilworth," "The Fortunes of Nigel," "Woodstock or The Cavalier," "The Legend of Montrose," "Peveril of the Peak."

The reading of these the past year, added to our previous historical knowledge, has given us a vivid idea of the birth, growth, culmination, and results of the religious fermentation of the 17th century. A thrilling and as yet unwritten history shapes itself in our minds.

We see the beautiful Mary of Scotland, the representative of Popery, pitted against her plainer but more learned cousin Elisabeth, the representative of Protestantism. We see Mary's only child James, educated as a Protestant by his uncle, the Regent Murray, and, at the death of Elisabeth, ascending the English throne, uniting amid peace and joy the two crowns. Scarcely seated on his throne, James I. (a strange mixture of learning and ignorance, of wisdom and foolishness), actuated by a curious and sudden inspiration, orders and directs a careful translation and revision of the Bible. Then, all over England, from peasant's cot to noble's hall, is scattered "King James's Bible." It proves a powerful, wonder-working leaven. It ferments in the mind of Cromwell (but a child when in 1610 the learned divines have perfected their work), and in the minds of the mass of Englishmen. What a fermentation, and what a result! It works a bloody end to Charles I. and his ungodly kingcraft. It makes possible the strange, the unparalleled career of Cromwell. But after his death, England came to be no longer a fit abiding place for those who believed in the possibilities of a theocratic republic. Such as these came to leaven this country. The fermentation in England subsiding, we have the altogether unsavory and unprofitable reign of Charles II.

Here Scott leaves us, but our attention is aroused. We involuntarily note further the peculiar and powerful effect of the Bible in history. Curiously enough we observe that the extensive circulation of the Bible works out the history of

the world over again in the short space of two hundred years. "King James's Bible" found men's minds barbarous enough to sympathize best with the Jews and the Old Testament. The spirit of Cromwell and his men, of the first settlers of this country, was the spirit of the Old Testament, the spirit David and his men had—the fighting, zealously-intolerant spirit of the Jewish theocracy. For a hundred years this spirit had its sway. Then came Wesley and Whitefield to this country and leavened it with the spirit of the New Testament. Men's minds worked upon the idea of the "new birth," men's hearts were stirred by revivals. We catch the names of Edwards, Nettleton, Beecher, Finney. For nearly a hundred years this leaven works wonderfully, gloriously; and yet it is but half understood. At last it is found that a true *revival* is a *resurrection*; that those who are *born again* are *saved from sin*. Who more than we have felt the blessed results of the working of this leaven wisely understood? For what are we laboring, but that it may leaven the whole world? And Scott's novels gave us the clues by which we traced all these wonders of Providence to "King James's Bible," and finally to King James's mother, Mary, Queen of the Scots, the beautiful, the hated, the fated, who, though she perished in the struggle for the English throne, gave England the king that gave the Anglo-Saxon race the book that sowed the seeds of all the revolutions since. It is curious also to note that notwithstanding all these revolutions and all the special calamities of the Stuart race, the descendants of Mary Stuart are yet on the English throne. Mary Stuart's great granddaughter was mother to George I., from whom Victoria is descended.

So much for our pinch of Scotch snuff. Readers, can you not sneeze with us? A. E. H.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, SEPTEMBER 16, 1872.

CHANCE FOR ANOTHER BOARD OF ARBITRATION.

OUR readers know full well that we do not take sides in the present political contest. We cannot really tell which G we wish to have for our next President; but we do take some interest in the discussions incidental to a presidential election. With all their acrimony and personality, they are of value in giving the masses better ideas than they would otherwise obtain of political principles; and the gauntlet of criticism which the leading politicians all have to run, not only enables them

"To see themselves as others see them,"

but exposes their real character to the daylight and their past political conduct to judgment. If Grant is re-elected he will undoubtedly prove a better President for having his past short-comings pointed out to him so faithfully. We therefore consider that we are doing him and the party he represents a favor by again calling their attention to their dealings with the Mormons. We referred last week to the enormity of the crime—its violation of law—so pronounced by the highest legal tribunal in the land—its trampling under foot the principle which led to the settlement of this country; and that under the instigation, and almost at the bidding, of a modern sect, which has scarcely outgrown the charge of heterodoxy. We now call attention to the fact, that nothing has been said about the *damages* due the Mormons for injuries as lawless and outrageous as the depredations of the Alabama. The decision of the Supreme Court released from arrest one hundred and thirty-eight persons! But they were by no means the only

sufferers. The entire population of the Territory was disturbed; every branch of business must have been more or less affected; it is even asserted that the Mormons contemplated a removal of themselves and their effects beyond the reach of such bigoted and unjust officials as Judge McKean. And yet for all this there has been no reparation. Even the "unjust judge" has not been displaced. It is easy to say that the Mormons stand on the same footing as other people, and that for the damages done them they may have recourse to the law. That does not put the case fairly. The Methodists, under the leadership of the Rev. Dr. Newman, are determined "to wipe out the Mormons;" the Government, as the *Nation* says, is anxious not "to offend the Methodist denomination," to which the President, Vice-President, and other high members of the Republican party belong; the territorial officials (several of whom also belong to the same denomination, including the notorious Judge McKean) are anxious not to offend the Government; and so there is no fair hope of justice except by appealing to the U. S. Supreme Court—which is difficult and expensive, and not within the reach of every poor sufferer at the hands of Judge McKean. How, then, shall reparation be made? This plan has occurred to us: Let Commissioners be appointed to assess the damages done the Mormons, as in case of the Alabama claims. It would have been quite appropriate to have had such a Commission in session simultaneously with the Geneva Tribunal; but it is not too late. The President might gain credit for magnanimity by taking the initiative in the appointment of such a Commission; but if he does not, let Congress take the matter into consideration. Let the Government in some way rectify the past; and then if it wishes to proceed against the sins of the Mormons by legal measures and in a proper spirit, all right.

But the worst effect of the misdoing in the Utah business, is not, after all, the injury done to the Mormons, but the injury done to the character and reputation of the Government. In free countries Governments maintain their power by virtue of the respect they inspire; but what respect can the Mormons have for the United States Government? or how can it recover their respect except by offering an indemnity for past injuries?

A personal friend of the President visited the O. C. last week. We took occasion to inquire whether there is any truth in the stories about Grant's habits of intemperance. He said great credit is due to the President for controlling himself as he does, and he didn't believe the interests intrusted to him had ever suffered on account of his intemperance; still it cannot be denied that he has an insane appetite for liquor and does occasionally give way to it. We were pained at this admission, for we are all interested in having our Chief Magistrate behave well. Pretty soon however, the conversation turned upon the Liberal-Republican-Democratic candidate; and, as our visitor was a personal acquaintance also of Mr. Greeley, we inquired if it is true that he swears; and were shocked to hear him answer, "Yes, occasionally." Our visitor was a man of high standing, besides he knew that we do not take sides in politics; and of course he had no interest in misrepresenting the facts in regard to either gentleman; and so we were compelled to believe that the candidate of the Methodists is a drunkard, and the candidate of the Universalists is a profane swearer! How can the descendants of the Puritans heartily indorse either candidate?

A Methodist paper some months ago, when Judge McKean was piling up his illegal decisions against the Mormons, referred grandiloquently to Grant, as

one "whose sword flashed out one morning" against the evil-doers in Utah; but it appears that just in season to stop Grant's blow, another sword flashed out! There was a good deal of chuckling on the part of the bigots over the idea that Grant's sword would end Mormonism. What was the effect of the counter-blow? Did the sword of the Supreme Court end U. S. or U. S. G.?

We maintain that Albert Brisbane first nominated Horace Greeley to the Presidency—at least in a prophetic sense. The facts we rely upon are these, which we find in Noyes's *History of American Socialisms*, p. 226: On the 4th of April, 1844, when Fourierism was at high tide in this country, a great National Convention of Socialists was held at Clinton Hall in New York city; and in the course of the speech-making (which was tremendously enthusiastic) the following episode occurred:

"Mr. Brisbane pronounced an enthusiastic and hearty tribute of his gratitude, esteem and respect for Horace Greeley, for the manly, independent, and generous support he had given to the cause [of Association] from its infancy to the present day; and closed by saying—

"He (Mr. Greeley) has done for us what we never could have done. He has created the cause on this continent. He has done the work of a century. Well then, I will give [as a toast], 'One Continent and One Man!'"

Col. Theodore L. Pitt, one of the editors of the ONEIDA CIRCULAR, gave us a call this morning. Welcome, brother of the quill, to the genial clime of "loyal E. Tennessee."—*Jonesborough (Tenn.) Flag and Advertiser*.

We never have called our Theodore Colonel, though we think he would make a fine appearance at the head of a regiment. His only claim to the title which our exchange confers upon him, so far as we know, is that "he's a soldier in the army of the Lord" and believes in "marching on."

COMMUNITY JOURNAL.

ONEIDA.

—The corn is harvesting; the grapes are ripening; the old butternut tree is shedding its leaves, and the wind is whispering through its branches—sure reminders that autumn is at hand.

—We have had the pleasure of entertaining more visitors from Syracuse this season than ever before. Leaving home at about ten in the morning they make direct connections with the Midland at Oneida, reaching here in good time for dinner. They return at 5:18 via Midland, connecting at Oneida with the Express that arrives at Syracuse about 6:30 P. M.

—Among our late visitors were two former Editors of the *Oneida Dispatch*—M. Spooner, now a New York lawyer, and Mr. Gifford of the *Freeport (Ill.) Journal*. We learned from the latter that a firm near Freeport has invested \$150,000 in the sugar-beet business, and is about to try the experiment of sugar-making on a large scale. The firm expects to employ 250 hands this fall when it begins the sugar manufacture. It has imported skilled men from Germany and has all the fixtures required for carrying on the business successfully.

—A short call from Mr. W. C. Church, editor of the *Galaxy*, gave us an opportunity to inquire into some of the causes of the success of that popular magazine. Mr. Church attributed it partly to the fact that from the beginning of the *Galaxy* its managers had caused the names of its contributors to be appended to their articles. This made each writer wholly responsible for his own essays and diverted all odium from the con-

ductors of the magazine. It had the further effect of increasing interest and sympathy by allowing the readers of the *Galaxy* to come into personal, magnetic relations with its writers. Only about twelve per cent. of the literary matter offered to the *Galaxy* is used. Mr. Church's wide personal acquaintance with literary people and prominent men generally made his conversation highly entertaining.

Thursday, Sept. 12th.—A day to be remembered by the children. Yesterday afternoon they were informed of a projected ride to Oneida Lake. They received the intelligence with greatest joy, could hardly wait till morning should come. The weather was a little doubtful—the only drawback—it might rain! With what eager faces did they peer into the clouds, and ask those they met, “Do you suppose it will rain to-morrow?” and then with downcast eyes explain, “for if it does we cannot go.” The morning came, but no rain. Wind and clouds, but these sturdy little ones “did not care for a little wind;” and so in high glee, full of “great expectations,” seventeen of them, besides their guardians and teachers, started at 8 o'clock for the lake. The twelve babies remained at home. The ride was all they had expected, and they found entertainment at every turn. The canal-boats at Durhamville afforded amusement to the boys especially. At the lake, which surpassed their imagination in size, they revelled in new delights; besides a fine ride on its waters in a row-boat, they saw a veritable steam-boat, which was a genuine nine days' wonder to our little flock; then they rode in the “bus” up to Fish Creek, where they embarked on an old fashioned ferry-boat, and had a fine ride, and experimented in fishing, but got no bites. They returned between 8 and 9 in the evening, their minds enlarged with the day's jaunt.

—Thursday evening was given up to a general criticism of “bad grammar,” slang phrases, mispronunciation, etc. The following are among the most flagrant errors made in common conversation: “You was,” for “you were;” “I done it,” for “I did it;” “he done splendid,” for “he did splendidly;” “good,” for “well;” “I come” (used to signify the past tense), for “I came;” “I laid down,” for “I lay down.” Some say, “rheumatiz,” for “rheumatism;” and “set,” for “sit.” Some have been heard to say, “This is our setting-room,” instead of “sitting-room.” Some say “ketch” for “catch,” and “ketched” for “caught,” and “attackted” for “attacked,” and “libry” for “library.” Some emphasize the first syllable in the word “detail,” and pronounce “alternate” as if the first syllable were spelled “awl.” It is a common error to say, “If I had let it gone on,” for “If I had let it go on;” and “I intended to have written,” for “I intended to write;” etc., etc. These will serve as specimens of the corrections made, which were accompanied with grammatical reasons and intelligent explanations for improvement.

—Once or twice within a few weeks some one has been accidentally imprisoned within the “Keep.” The walls of this room are very thick, the door is heavy and cannot be opened from the inside—so that a person, shutting the door behind him, finds himself securely trapped. Loud calls are unavailing, and all attempts at the door are futile. In spite of the damp, frigid atmosphere, perspiration covers him from head to foot. The only hope of egress is through the small window, and that he finds fastened; but he plies himself vigorously to forcing this open. Such was the experience that Mr. A. described in meeting a few evenings since. He went in to attend to some fruit, forgetting the treacherous door, when he suddenly discovered himself caught. He had

nearly forced the window open, when one of the men from an adjoining room happened in and released him. The family unanimously decided that some way should be provided to open the door from the inside.

WALLINGFORD.

—A company of four spent one day last week at the sea-shore—journalist being one of the number. Otis carried the party to the station early in the morning, and while they were riding along, in the most undisturbed frame of mind, Mother B. said to Mrs. E., “Have you got the bag?” “No, I have not seen it.” All three together—“Our luncheon, then, is left behind!” and after a moment one added—“And our towels for bathing are not here! O, dear!” “No use to think of going back, for the ‘Scoot’ will be at the depot as soon as we arrive.” “Shall we go home and wait till another day?” asked one. “What! and face the jokes of the whole family? No—indeed. Time enough for that when we return to-night. Let us go on and make the best of it.” We consoled ourselves with the idea we should have no bag to carry, and went on our way rejoicing. Otis, who never misses a chance at a joke, was there, and we were sure he would laugh at us, and apprise the family of our blunder, if they had not already discovered it. We had a most enjoyable day at the sea-shore in spite of the mistake, and arrived at home in the evening, feeling invigorated by the jaunt. The first salutation which greeted us from a chorus of voices, as we entered the gate, was, “How about that luncheon?” and the second, “Haven't left anything behind, have you?” All of which we had anticipated, and carefully prepared ourselves to answer.

—A party of us while on a recent excursion came across a company of Indians, who were from Maine. One old squaw, who was preparing material for baskets, of rather fine pattern, was quite sociable. In the course of our conversation she told us an Indian boy had the fever-and-ague. We asked, “What do you do for it?” “O, we do what they tell us—we take something—I can't think what they call it.” “Quinine?” we suggested. Here a big Indian, who was within hearing, put in, “That's poison—ugh!” And the squaw replied “No—No! we dont take *that*.” “It goes to the bones,” said the man. “Yes,” he continued, “Quinine will kill—settle in your bones—make um ache.” We inquired what he considered the best remedy. Upon which our Indian sage replied, “Grated horse-radish one half cup; whiskey, half a pint; mix—take a spoonful three times a day—no fail—will cure you.” After a moment he added, “It's *heating*,” which we did not in the least doubt.

—John Freeman thinks all that has ever been written or said about the impudence and pertinacity of the lightning-rod man is true. He had a practical exemplification of it a few days since. One of this fraternity made his appearance at the shop; nothing John could say had the least effect upon him. When John said, “We are not now prepared to attend to you,” he blandly replied; “O, I do not wish to take up any of your time, you have only to give me your orders and I will have the work done. You need take no trouble about the matter.” “Please leave your card,” John said at length, “and we can send to you if we wish for anything in your line.” “No, but I have no cards—we don't do business in that way. We go round with a team, and it is here now, already for business.” All the excuses John could offer were waved away by the man, as if they were so many feathers. Finally he told him he could do nothing about it as the proprietor of the silk-factory was at O. C. He then left and went to the house, where he continued his importunities. He was referred to Mr. Hamilton, who was at the dam. Mr. H. asked

him to leave his card, which he did reluctantly, after having told John Freeman he had none. He was told his negotiations would make no difference with us; that our head silk man was absent, etc. He then left. John says the next time he appears he shall ask him if he has read what Mark Twain said about the lightning-rod man.

GIVE UP.

I.

Give up in a trifling question,
'Twixt good-will and self-will choose
Good-will rather than contention;
You will gain more than you lose.

II.

In a thing of little matter
What if you don't win the day?
Is it worth your while to shatter
Love, that you may have your way?
Will it pay?

III.

Fall in gladly with another;
Push his plans as if your own;
You will make thereby a brother,
Where you else might stand alone.

IV.

'Tis a secret worth the knowing,
How to sweetly bend and yield;
Triumph may not show in sowing,
But 'tis reaped in later field.

G.

ROBIN-REDBREAST.

“For bonny sweet Robin is all my joy.”

—Shakespeare.

ED. CIR.:—“H. T.” in his article entitled “The White Grub,” in the last CIRCULAR, has the start of me. I have been intending to say something on the same subject ever since a facetious friend called my attention to this “Diet of Wurms” [worms] that is daily convened on our lawn; but it is “the early bird that catches the worm,” and “H. T.” is the “early bird” this time. He is welcome to his “grub.”

“H. T.” has not taken all the words out of my mouth, however. His last line reminds me that I have had a bone to pick with this Robin (of whom “H. T.” tries hard to say a good word), for a long time. I will pick that bone now.

I am not going to say that our Robin hasn't his good points. May be his appetite for insects makes up for his gluttonous appetite for fruit. I don't care much about this any way. My quarrel with the Robin is on “high moral grounds.” He is an impostor. He has taken a name that don't belong to him, and thus, for a generation or more, Americans have felt for him a “sentimental fondness” that is not his desert. He is good enough in his way, but he is not the Robin-redbreast of tradition and of poetry; above all, he isn't the “Cock Robin” that married “Jenny Wren.” Mr. Sparrow may fetch his “bow and arrow” in as great a hurry as he has a mind to, and shoot this big, red-breasted thrush. I sha'n't cry as long as I know he is not the “little Robin” of whose merry ways and roundelays my mother used to take me upon her knee to tell me.

If we call any thing Robin-redbreast it should be the Blue-bird (*Sialia sialis*), for that, of all other American birds, bears the closest resemblance in its outward form and colors, and in its habits and general characteristics, to the traditional Robin-redbreast (*Erythraea rubecula*) of Europe. Of our Robin (*Turdus migratorius*), Audubon says that “its song is hardly to be distinguished from that of the far-famed Black-bird of Europe.” Don't let us transfer to him the love we owe the “bonny sweet Robin” of England. He is twice as large, but not half so pretty, nor so sprightly and confiding.

A.

FRUIT PRESERVING—BEGINNING AND GROWTH.

THE preserving of fruits and vegetables in tin and glass is an outgrowth of meat-preserving, and its history is of a later date. The idea of preserving food by the hermetically sealed process was, so far as we can learn, first applied to meats, and originated in the early part of the present century. The first reference to the subject that I have been able to find is in the American Cyclopædia, and runs thus:

M. Appert received in 1810 from the French Government 12,000 francs for introducing his process of parboiling provisions and then confining them in air-tight jars. His method was perfected by Donkin and Co. and Dumble of London, and as thus improved is now in common use.

It is true that the word provisions used in this account may include other things besides meats, but another account states that *François Appert's* experiments were particularly with meats. In Brand and Taylor's Chemistry, page 631, may be found the following statement:

In 1846 we examined one of the canisters that had formed part of the stores of the *Blond* frigate, which was dispatched to the Sandwich Islands in 1826, and circumnavigated the globe. Although twenty years had elapsed, the contents were found good and wholesome; they were readily consumed by persons who were not aware of the long time during which they had been preserved.

Exactly when and where fruits and vegetables were first preserved and brought into the market we do not certainly know. We remember to have noticed sixteen or eighteen years ago French canned pears, but they stood on shelves containing American goods of the same kind. In a *New York Tribune* of July, 1853, I find an article on the subject of preserving fruits with or without sugar. During that same year a gentleman from the North American Phalanx in New Jersey called at our home in Brooklyn, N. Y., and exhibited specimens of fruit in glass hermetically sealed. At about the same time Mr. Gray, a member of that Association, visited the O. C., and explained their method of preserving fruits. Our experiments at Oneida in this line of things commenced in 1853 or 1854; I think in the first named year.

The following extract from the *Life Illustrated* newspaper of December, 1855, would seem to indicate that the introduction of fruit preserving into this country on a grand scale commenced about 1850; and this was undoubtedly the case:

Within the past five years quite a new mode of preserving the smaller and more perishable fruits has been adopted—namely, that of *canning* them in air-tight and hermetically-sealed cans. This new method was first introduced some three years ago by Wm. R. Smith, then of Macedon, Wayne County, N. Y. Extensively engaged in the nursery business and in fruit-growing, he saw the necessity of some other way of saving fruits than that of *drying* them. Accordingly he set about experimenting with this object in view. After much study, labor, and expense, he succeeded on a small scale in preserving, in their original perfection, samples of all the common varieties, including strawberries, raspberries, cherries, peaches, plums, pears, quinces, apples, and various sorts of garden vegetables. He then went into the business on a more extensive scale, not only putting up the fruits grown on his own premises, but buying all that offered in his neighborhood. Glass jars or cans were made to order of various sizes, and an immense quantity of ripe, luscious fruits put up in their season in their own juices, *without* sugar, syrups, or any other foreign ingredient. These fruits were then shipped to New York city in mid-winter, where they were readily bought up by the refectories, hotels, and ocean steamers at highly remunerative prices.

While Mr. Smith was in Europe selling his preserved fruits, some three or four of our inventive countrymen secured patents for *improved* modes of sealing hermetically cans of glass and tin for the same purposes. During the past season millions of these cans have been brought into use, and tons of fruit have been put up for winter use. One firm

in New York has canned, the past season, upwards of one hundred thousand gallons of peaches, besides enormous quantities of every other variety of fruit sold in this market. Indeed, it has become a very extensive and a very profitable business.

A Cincinnati paper says: "At least half of all the housekeepers, both in town and country, have canned peaches the past summer, and not only peaches, but other fruits and vegetables. We know of one house which has sold 200,000 cans. There are a great many varieties of cans in market and immense quantities sold. We suppose that 600,000 cans of fruit and vegetables have been put up in Cincinnati and vicinity. These will hold about 50,000 bushels, of which 40,000 bushels are peaches."

The growth of fruit-preserving since 1855 has been enormous. In 1865 T. J. Myers & Co. of Baltimore packed not less than 100,000 dozen cans of oysters and fruits; and from statistics of the business in Baltimore in 1865 the writer of this article gathered that there could not have been packed during that year less than 1,600,000 dozen cans of provisions.

Within a few years past the canning of sweet corn has become a large business by itself. It is carried on largely in Portland and Yarmouth, Me., Elgin, Ill., Camden, N. Y., and several other localities. I have now before me a letter under date of Aug. 28th, from the foreman of the corn-packing house in Camden, in which he states incidentally that it had packed the day previous ten hundred dozen cans of corn. I do not know the quantity this firm packed in 1871, but I learned that its stock had been exhausted long before the selling season was over. This shows the growing demand there is for canned corn. •

Canned goods have become so common that we scarcely realize the extent of their manufacture. A table of statistics on this subject would be valuable. Not only are Baltimore, Philadelphia, New York and Cincinnati already noted for the extent of this business, but Boston, Syracuse, Rochester, and probably a hundred other eastern cities, and many places in California, are already becoming largely interested. Besides, multitudes of families put up their own fruits. No grocery store in either city or country would be complete without a conspicuous show of preserved fruits and vegetables. Enormous as the supply is, facts would indicate that the demand is still too great for it. Europe is beginning to call for these goods, and it would be difficult to affix limits to the business when once the current is turned in that direction. In this country preserved fruits and vegetables have almost ceased to be luxuries; they have become necessities; and for certain purposes preserved meats and sea-food are not less so.

Although the canning of meats preceded that of fruits and vegetables—the latter having mainly developed within the last twenty years—the present prospects are that at no distant day both will become universal necessities. The high price of beef in England has already caused alarm among the middle and working classes, and, on investigation, it is found that there is an actual scarcity which no ordinary outlook can prevent. The result has been that public attention is turning for relief toward the vast herds of Australia. Here is an item from a recent paper bearing directly on this point:

The high price of meat in England has resulted in a largely increased consumption of tinned meats from Australia. Although this article was only introduced to England in 1866, when the quantity imported was 91 cwt., in 1871 237,160 cwt. was imported, the value being nearly \$2,500,000. In 1872 it is estimated that the imports will more than double those of 1871.

Fifty years ago the poor sailor on shipboard was confined to his "hard-tack" and salt pork, and the result often was scurvy and death. Now, fruits, vegetables and meats, fresh and delicious, are accessible to him. Dishes, which to the Emperors

of ancient Rome and the Epicureans of the middle ages were impossible luxuries, may constitute a part of the modern sailor's daily bill of fare. What were once impossibilities to the rich are now possibilities to the poor.

The preserving art promises to give us tropical luxuries soon. Mangoes and other most delicate and delicious fruits of the tropics have up to now been withheld from our tables because of their perishable nature and the difficulty of transportation. To overcome these obstacles the fruit-packer is already, can in hand, making his temporary packing-house in the Bahamas where these fruits grow. The result must ultimately be that there will be nothing in the line of food, however delicate, but what will be preserved and transported to every geographical point. In a word, the FRUIT CAN, like the railroad, steamship and telegraph, is a product of the nineteenth century, and largely helps to communize mankind.

B.

THE ONEIDA COMMUNITY.

Men accomplish the most when they coöperate with each other. In order to do this they must see to it that their interests are the same. Much of the aggregate work of the world is lost, by those of the same calling working against each other. When a number of hearts and hands work with one accord, resolutely and perseveringly, to accomplish a common object, their success is as good as assured.

These were some of our thoughts, as we drove, one August evening, through the beautiful and historical Oneida Valley, after a visit to the famous Community about which so much has been said and written. The main body of this organization, consisting of about 200 members, occupies a three-story brick mansion, 188 feet in length, and seventy broad, with towers and Mansard roof. In this house are found all the latest improvements, such as heating and cooking by steam, water pipes in all parts of the building, etc., etc., and here the Community lives like a wealthy family overgrown, the members working as much as seems good to them, and hiring the rest of their labor done. It must not be supposed, however, that they allow themselves or each other to get lazy; everybody has something to do, be the labor ever so light; and, so far as possible, every body does what he or she likes to do best.

Around this mansion, sweeps a magnificent succession of orchard, meadow and woodland, comprising 650 acres. The Community, however, do not follow the business of farming; they say it doesn't pay. They are engaged in several branches of manufacturing. They carry on the business of printing, publish a neat weekly paper of considerable size, and do much job-printing for the surrounding population. We have been in many country printing offices, but have yet to find the equal of theirs in neatness and order. This may in part be accounted for by the fact that most of the labor in the office is done by young women.

Another of their branches of industry is the steel-trap factory. Here the Community make traps enough to capture all the wild animals in creation, if properly set and baited. In order that this may be the case, they publish a book called "The Trapper's Guide," which is intended to be a complete manual of forest life, and to encourage the sale of traps by complete instructions for their use.

Then there is their silk-factory, in which they employ 100 girls (outsiders) from neighboring villages, and turn out over \$170,000 worth of goods per year; and their machine-shop and foundry, where castings for machinery are made. These businesses have become so extensive that members of the Community have come to be overseers rather than laborers, hiring others to do what they have not time to do themselves. On the whole there is enough going on about the establishment to keep every one from idleness.

The Community has a peculiar mode of government, but an effectual one. It consists of the members constantly telling each other exactly what they think about each other. If a member goes wrong they criticise him back into the right path, with words which are more effectual than blows. Society in general has a similar method of dis-

cipline, but it works cumbrously from the fact that it is applied behind the back, instead of directly to the understanding. In such a body as the Oneida Community, where the sentiments of all are expressed to each other without the least reservation, it would be impossible for any one at conflict with its sentiments to stay long. There are, however, few withdrawals, and there never has been but one expulsion.

They are educating themselves and each other constantly. They have a large library, which is common to all; they have an academy, with competent instructors and good apparatus; and they have at the present time some of their young men at Yale College, where they are acquiring a liberal education.

The Community has accomplished that most important requisite to popularity—financial success. Although in the first nine years it sank \$40,000, it earned over \$180,000 clear of all expense during the next ten; and its income is increasing every year. As we sat down to supper with its members, in their spacious dining-room and saw the "family" eating amicably together of "the fat of the land;" as we wandered through their beautiful groves, luxurious gardens and beautiful orchards; as we looked upon the general air of not only thrift, but opulence; we felt that so far as this world's goods are concerned, Communism is a success.

Their social views, as is well known, are contrary to those of society generally. They are frank in telling them, and evidently sincere in holding and practicing them. They are not so bad as they have been represented; but they are of a decidedly promiscuous nature, and such as very few men and women of this generation would endure. Their religious beliefs are also peculiar. But notwithstanding these facts, it is only justice to say, that the much abused and persecuted Oneida Community is an industrious, peaceable, temperate, thrifty, and intelligent body of people.—*W. M. Carleton in the Detroit Weekly Tribune.*

INTERBREEDING.

The founder of the breed of American trotting-horses seems to have been Messenger, whose lineage is traceable back to some of the finest Arabian blood in England. He was imported into New York in 1788, and was of superb form and extraordinary power and spirit. His form with the remarkable vitality and endurance of his race has endowed his progeny—which has been persistently used and trained to trotting—with extraordinary courage and endurance. So great has been the impress of his wonderful stamina and splendid form upon American horses that his value to the country may be estimated at millions of dollars. His stock has been bred in-and-in to an unprecedented degree, without any of the disastrous effects generally feared from inbreeding. This success has led many to think that where sire and dam are affected with no disease, inbreeding may be resorted to with safety, the only effect being to intensify in the progeny the characteristics common to both parents.—*Scientific American.*

WIT.

The following description of Wit is from a sermon by Dr. Barrow *against foolish talking and jesting*, as quoted in a note to Boswell's Life of Dr. Johnson:

But first (says the learned preacher), it may be demanded, what the thing we speak of is? Or what this facetiousness (or wit, as he calls it before) doth impart? To which questions I might reply, as Democritus did to him that asked the definition of a man, "Tis that which we all see and know." Any one better apprehends what it is by acquaintance than I can inform him by description. It is, indeed, a thing versatile and multifarious, appearing in so many shapes, so many postures, so many garbs, so variously apprehended by several eyes and judgments, that it seemeth no less hard to settle a clear and certain notion thereof, than to make a portrait of Proteus, or to define the figure of the fleeting air. Sometimes it lieth in part allusion to a known story, or in seasonable application of a trivial saying, or in forging an apposite tale; sometimes it playeth in words and phrases, taking advantage from the ambiguity of their sense, or the affinity of their sound: sometimes it is wrapped in a dress of humorous expression: sometimes it lurketh under an odd similitude: sometimes it is lodged in a sly question, in a smart

answer, in a quirkish reason, in a shrewd intimation, in cunningly diverting or cleverly retorting an objection: sometimes it is couched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense: sometimes a senical representation of persons or things, a counterfeit speech, a mimical look or gesture, passeth for it: sometimes an affected simplicity, sometimes a presumptuous bluntness giveth it being: sometimes it riseth only from a lucky hitting upon what is strange: sometimes from a crafty wresting of obvious matter to the purpose. Often it consisteth in one knows not what, and springeth up one can hardly tell how. Its ways are unaccountable and inexplicable: being answerable to the numberless roivings of fancy and windings of language. It is, in short, a manner of speaking out of the simple and plain way (such as reason teacheth and proveth things by), which by a pretty surprising uncouthness in conceit or expression, doth affect and amuse the fancy, stirring in it some wonder, and breeding some delight thereto. It raiseth admiration, as signifying a nimble sagacity of apprehension, a special felicity of invention, a vivacity of spirit, and reach of wit more than vulgar; it seeming to argue a rare quickness of parts, that one can fetch in remote conceits applicable; a notable skill that he can dextrously accommodate them to the purpose before him; together with a lively briskness of humor, not apt to damp those spotful flashes of imagination. (Whence in Aristotle such persons are termed *epidixioi*, dextrous men, and *enstrophoi*, men of facile or versatile manners, who can easily turn themselves to all things, or turn all things to themselves.) It also procureth delight, by gratifying curiosity with its rareness, a semblance of difficulty: (as monsters, not for their beauty, but their rarity, as juggling tricks, not for their use, but their abstruseness are beheld with pleasure): by diverting the mind from its road of serious thought; by instilling gaiety and airiness of spirit; by provoking to such dispositions of spirit in way of emulation or complaisance; and by seasoning matters, otherwise distasteful or insipid, with an unusual and thence grateful tang.

HOW TO KILL WEEDS.

By attending to the following directions, weeds may be completely extirpated:

1. Study their habits. Without this, you are working in the dark. You are shooting without taking aim, and are more likely to miss than to hit.
2. Have faith that weeds can be killed.
3. Should you, for the first year or two, see little benefit from your labor, do not relax your efforts. You will certainly triumph in the end. This is the experience of all gardeners; and a firm conviction of this truth is one of the strongest incentives to perseverance.
4. Be forehanded with your work. This is exceedingly important. It is so not merely because weed plants can be killed easily just as they begin to grow, but it often happens that many weeds actually go to seed before they get large enough to attract attention. Chickweed (*stellaria*) is quite a pest in many gardens. We have known much labor and time spent, year after year, in efforts to keep this little plant in check, but all in vain, because the work was not commenced early enough in the spring and continued late enough in the autumn. The plant will flower in the snow, and tens of thousands of seeds were matured before the ground was cultivated in the spring. The garden was forked over and hoed repeatedly during the summer, and every weed raked off (after they had gone to seed), but during the wet weather, thousands of little plants would spring up, but were not thought to be injurious, and were suffered to remain to grow all winter and seed the land again early in the spring. The gardener declared it was impossible to get rid of chickweed. And so it is with many other weeds. We could get rid of them if our labor was directed by a little correct knowledge of the habits of the plants, and was applied at the right time. Many think it impossible to free the land of couch or quick grass (*triticum repens*), and their experience seems to them to justify the opinion. But it will be found that they are not forehanded in their work. They apply labor enough, but it is too late. They let the plants grow until the ground is covered with the leaves of the couch, and then they hoe and rake and cultivate, and may be fork out as many roots as possible. But they cannot get out the whole. The roots are broken into small pieces, and each piece produces a new plant, which soon pushes out its

roots in all directions in the loose and mellow soil. Had the work been commenced before the couch plants pushed out their leaves, and been kept up so vigorously and continuously that the young shoots could not get to the surface, and the soil constantly cultivated during the hot dry summer months, every couch plant would be destroyed. We have tried the plan, and know that couch can be effectually got rid of in this way. But no half-way measures will succeed with it.

5. Burn all the thistle heads and other weeds that are cleaned out of the garden. Many seem to think the best place to put these weeds is in the roads. The man that does it should be indicted for a nuisance. He forgets that these weed seeds will stick to the feet of horses and other animals. Another plan is to feed these seeds to the fowls. All that are not digested will grow. If there is so much grain among the weed seeds that you do not like to burn them, boil before feeding.

6. Look to the manure. This is a fruitful source of weeds. If the crops are foul, the manure will certainly be full of weed seeds. Fermenting the manure will not kill these seeds unless the seeds themselves are decomposed, which is seldom the case. The better plan is to pile the manure, turn it, and get it thoroughly rotted, and then apply as a top-dressing.—*London Farmer.*

SCIENTIFIC NOTES.

The practical results of the Hassler expedition was thus summed up by Professor Agassiz in his speech before the California Academy of Sciences last week:

During the 269 days of the voyage we packed and sent home 243 boxes and barrels of specimens—nearly a barrel a day—the contents of each one of which would fill a handsome case—such a quantity that the trustees of the college would be obliged to put up additional buildings for their accommodation. It would be tedious to enter into details, but I may mention that the collection of specimens of fishes amount to over 20,000, and the specimens of various kinds in all over 100,000. They were not preserved in the old-fashioned way, dried and rendered nearly useless, but put in alcohol, over 3,000 gallons being used for the purpose. Thus preserved the specimens may be dissected and analyzed with facility, and the collection will afford materials for years to come. We shall be able to contribute materially to the resources of scientists elsewhere; in fact no complete investigation can be made in Europe or elsewhere without the aid of specimens from America, while we are in a position to be independent, and can at last not only stand on our own legs, but help also to sustain those to whom we have been accustomed to look for support."

GLYCERINE.

The *Journal of Applied Chemistry* for September has an interesting article on the "Properties and Uses of Glycerine," from which we make some extracts.

The sweet principle of oil was first made known to the world by the chemist Scheele, and since then has become one of our most important and valuable articles of production. Its properties can be made very serviceable in allaying the action of erysipelas and in cutaneous diseases and wounds, by taking four parts by weight of yolk of egg rubbed in a mortar with five parts of glycerine. It has an unctuous, honey-like consistency, with the advantage of being easily removed by water. It is also unalterable, and when applied to the skin forms a varnish, which effectually excludes the air and prevents its irritating effects. A glycerine ointment of much repute for chapped hands and excoriations is made as follows: One-half ounce of spermaceti is melted together with a dram of white wax and two fluid ounces of oil of almonds, by a moderate heat; the mixture is poured into a mortar, when a fluid ounce of glycerine is added to it and rubbed till the ingredients are thoroughly mixed and cold.

On account of its great solvent and preservative qualities it is in high repute among physicians in preparing all liquid form of medicines; in the practice of children it counteracts fermentation in the stomach, acts as a nutritive, and diminishes irritation in the alimentary canal.

The uses of glycerine in photography are very valuable. It also adds materially to the elasticity and strength of leather, and has been found particularly valuable in preventing bands of machinery from crack-

ing and drying. All are aware of the valuable adaptations of the healing properties of this substance in the manufacture of soaps.

The property of glycerine to extract the odoriferous principles of flowers is now used to advantage. The leaves of roses, of hyacinth, jasmine, geranium, etc., are put into a stoppered bottle, and glycerine left in contact with them for three or four weeks. All of the perfume is extracted, and as the glycerine will mix readily with water a scented wash can be prepared for the hands, as well as extracts made for use in the manufacture of perfumery. If glycerine be left in contact with red pepper-balls, it will extract a principle very strengthening to the hair.

There is at present an enormous consumption of glycerine in the improvement of wines made from grapes, the juice of which, being deficient in sugar, can never yield a sweet wine. It is preferable to sugar for the purpose, as, although sugar is cheaper, it would produce a second fermentation, which is not wanted. It is probable that for home-made wine and beer, and domestic brews of all kinds, glycerine could be advantageously employed if the proper proportions were understood.

Another property of glycerine, upon which many uses are now founded, is the facility with which it dissolves a large class of bodies, and at the same time preserves them from alteration and decay. One of the most important applications is the preservation of meat from decay. Natural history specimens and anatomical preparations can be kept in glycerine instead of alcohol.

Wood impregnated or washed with glycerine does not warp or dry up, and advantage is taken of this fact to keep butter-tubs, water-pails, barrels and tanks from shrinking.

In fact, its uses are almost endless; but enough examples have been given to show upon what principle the applications are founded, and it is easy for an intelligent person to imagine new uses in cases of emergency.

D. E. S.

THE NEWS.

AMERICAN.

The Republicans carried the State election in Maine by a majority of about 16,000. All parties express their satisfaction at the result.

The Liberals and Democrats of Massachusetts have nominated Charles Sumner for Governor, and George M. Stearns for Lieutenant-Governor.

Engineers report that Missouri is navigable for 275 miles above Fort Benton, the present head of navigation; and steamers will soon prove the correctness of the report.

The *New York Times* has the credit of eighteen excursions of poor children of New York city. The last took place Sept. 7th. \$19,000 has been contributed toward defraying the expenses.

A letter has been received from Mr. Bryan, astronomer of Capt. Hall's Polar Expedition, which says that the health of all on board the "Polaris" was good at the time of writing, and that they hoped soon to reach the pole.

Things are not going well in Alaska. The American settlers ill-treat the Indians in various ways and occasionally murder some of them; and the Indians retaliate by taking possession of a steamer, selling their furs to the Hudson Bay Company, etc.

The Cuba, which arrived at New York on the 11th, brought a number of musical artists, including Clara Louise Kellogg, the American prima donna; Anton Rubinstein, the composer and "pianist in whom Liszt's skill and Thalberg's expression are said to meet;" and Pauline Lucca.

The Massachusetts Republican Convention, in recent session at Worcester, adopted a resolution "in favor of extending suffrage on equal terms to all American citizens, irrespective of sex," promising "to hail the day when the educated intellect and enlightened conscience of woman will find direct expression at the ballot-box."

Père Hyacinthe has published a letter defending his recent marriage. He says: "I will ever submit myself to the laws of the Church when I am not called upon to recognize as such what Jesus Christ, speaking to the Pharisees of the ancient people, already designated as 'the commandments of men which made of no effect the commandments of God.'" (Matthew xv., 6-9.)

It is fully admitted that celibacy is not an article of faith; it ought to be acknowledged that it is not even a matter of Catholic discipline, but merely of the discipline of the Latin Church. Even at this hour, in the East, the Catholic clergy are married, with the full approbation of the Holy See. It is true that such marriages must precede and not follow ordination; but this restriction, besides being full of objections, is without meaning in the eyes of sound judgment, and does not the less establish in all its strength the principle that, in the mind of the Church, there exists no real incompatibility between the two great sacraments of ordination and marriage."

FOREIGN.

Two craters of Vesuvius are still smoking, and slight shocks have been felt at the foot of the mountain.

Japan and Corea threaten war against each other. In case of actual hostilities it is thought China will aid Corea.

President Thiers, it is said, will propose the creation of the office of Vice-President at the re-opening of the French Assembly.

A dispatch from The Hague says, "It has been decided by the International Congress that New York instead of London shall be the seat of the General Council.

The Emperor William has made the Emperor of Austria honorary colonel of the Schleswig-Holstein Regiment of Hussars; and the sons of the Prince Imperial of Germany have been appointed to colonelcies in the Russian army.

The papers state positively that the amount of damages awarded the United States by the Board of Arbitration will be about three million pounds sterling, but they also tell us that the decisions of the Board are still matters of profound secrecy.

The Cable dispatches say—"An organized movement against slavery will soon be inaugurated in Spain. Public meetings will be held in the principal cities, and petitions for abolition will be presented to the Cortes as soon as that body meets, in order that prompt action may be taken.

"Berlin, Sept. 11.—Prince Bismarck to-day received from the corporation the honorary citizenship of Berlin. In his reply to the Mayor he said the meeting of the Emperors strengthened confidence in peace, which was almost as valuable as peace itself. He wished history would now remain at a stand-still for a while.

"The Emperor of Austria has conferred the cross of the Order of St. Stephen of Hungary on Prince Bismarck, Prince Gortschakoff, and General Manteuffel; and Count Andrassy has been decorated with the Order of the Black Eagle by the Emperor of Germany and with the Order of St. Andrew by the Emperor of Russia.

"The meeting of the Emperors is drawing to a close. His Majesty of Austria paid a farewell visit to-day to the Czar at the Russian Embassy."

RECEIPTS FOR THE CIRCULAR.

P. J. B., Brentwood, L. I., \$1.00; E. R. E., Brentwood, L. I., \$1.00; T. W. F., Fort Dodge, Iowa, 50 cts.; G. H., Brooklyn, L. I., \$2.00; W. F. B., Boston, Mass., 3.00; E. C. T., St. Catharines, Ont., \$5.00; B. H., Hyannis, Mass., \$2.00; J. A., Coleta, Ill., 25 cts.; A. W., North Uniontown, O., \$1.00; A. C., Scriba, N. Y., \$1.00.

The *Herald of Health* says: "The Japanese ladies who are visiting this country experience much inconvenience in adapting themselves to American fashions. They have not been accustomed to the torture of stays, etc., and those articles when donned by them become very painful. The five ladies with the Japanese Embassy, at the suggestion of their American hostess, recently consented to be laced up and tied down, ruffled, panned, flounced, lowed and trailed up in the 'style.' Then they were powdered up from an orange peel hue to a delicate lemon, and pronounced perfect, as far as dress goes. Half an hour later, however, their dismayed civilizers found them smiling and happy in their half-petticoat, half-pantaloons dress. 'Too muchee!' said the gentle Japanese."

A clergyman in a Massachusetts town forgot his notes one Sabbath morning; and, as it was too late to send for them, he said to his audience, by way of apology, that this morning he should have to depend upon the Lord for what he might say, but that in the afternoon he would come better prepared.

ANNOUNCEMENTS.

SILK GOODS.

Machine Twist, Sewing Silk, and Ribbons, of their own manufacture, in wholesale quantities, for sale by the Oneida Community.

STEEL TRAPS.

Eight sizes and kinds, suitable for the House Rat, Musk-rat, Mink, Marten, Fisher, Fox, Otter, Beaver, the Black and Grizzly Bears, are made by the Oneida Community. Descriptive price-list sent on application.

MACHINE-SHOP AND FOUNDRY.

Silk, Machinery, Lifting-Jacks, and all kinds of agricultural, machine and light castings, on hand or made to order. General Jobbing and Repairing done on reasonable terms. Descriptive price-list sent on application. Address, ONEIDA COMMUNITY, Oneida, N. Y.

THE WALLINGFORD PRINTING COMPANY.

Orders for all kinds of Book and Job Printing will be promptly attended to. Manufacturers' Illustrated Catalogues made a specialty; also Bronze and Color Work, and the finer kinds of Card, Circular and Bill-head Printing. It is the aim of this Company to do a superior grade of printing at moderate rates.

P. O. Address, Wallingford Conn.

PUBLICATIONS.

Salvation from Sin, the End of Christian Faith: an octavo pamphlet of 48 pages. By J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

History of American Socialisms. By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia. London, Trubner & Co. Price \$3.00.

The Trapper's Guide; a Manual of Instructions for Capturing Fur-bearing Animals. By S. Newhouse. Third edition; with New Narratives and Illustrations. 215 pp. 8vo. Price, bound in cloth, \$2.00.

Dixon and His Copyists; a Criticism of the Accounts of the Oneida Community in "New America," "Spiritual wives," and kindred publications. By John Humphrey Noyes. Price, 25 cts.

Hand-Book of The Oneida Community; Containing a Brief Sketch of its Present Condition, Internal Economy and Leading Principles. Price, 25 cts.

Scientific Propagation. An Essay by John Humphrey Noyes; with an Appendix containing a Health Report of the Oneida Community, by T. R. Noyes, M. D. Large octavo pamphlet of 32 pages. Price 25 cents.

Male Continence. By John Humphrey Noyes. An octavo pamphlet of 24 pages. Price 25 cts.

Back Volumes of the Circular, (Unbound.) Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The five pamphlets—"Salvation from Sin," "Dixon and his Copyists," "Hand-Book of the Oneida Community," "Scientific Propagation," and "Male Continence," will be sent to a single address on the receipt of \$1.00.

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have the *History of American Socialisms* and the *Trapper's Guide* for sale. They will receive subscriptions for our other publications.

NEW PHOTOGRAPHIC PICTURES

Of the Oneida Community Buildings and Grounds, made by a first class artist and finely mounted, can be had on application at the office of the CIRCULAR.

LARGE VIEWS.

Bird's-Eye View, looking West, of Community Buildings and Grounds, 12 by 14 inches, neatly mounted on fine enameled board 16 by 20. Price \$1.75.

Quadrangle and Group, 12 by 14, mounted like the above. Price \$1.75.

South and East Fronts of the Community Dwelling, giving a good view of the New Wing, occupied by the Children—8 by 10; mounted on tinted board 10 by 12, with ornamental border. Price \$1.00.

STEREOSCOPIC VIEWS.

No. 2, East and North Lawns. No. 3, East Lawn and Portico. No. 4, East Front. No. 5, North Front and Lawn. No. 6, Bird's-Eye View of Buildings, looking West. No. 6, Lawn and Summer House. No. 15, South and East Fronts.

Price of Stereoscopic Views 40 cts. for single picture, three to \$1.00, six for \$1.75, or \$3.50 per dozen.

Sent by mail, post-paid, on receipt of price.

NO. 38, CONTENTS.

A Summer Morning	297	Fruit-Preserving—Beginning	302
The Geometry of Faith	297	and Growth	302
Where is Happiness?	298	The Oneida Community	302
Egotism	298	Interbreeding	303
A Pinch of Scotch Snuff	299	Wit	303
Chance for another Board of Arbitration	300	How to Kill Weeds	303
Community Journal	300	Scientific Notes	304
Give Up	301	The News	304
Robin-Redbreast	301	Receipts for the Circular	304